



SOCIAL ACTION

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EDITORIAL

TRUTH AND THE SOCIAL ORDER

It seems a pity that the Christmas message of Pope John XXIII, delivered at the Vatican on December 22, 1960 should have been glossed over with just a passing reference by the secular press in most countries of the world. Though parts of the message were essentially theological in substance and directly concerned Roman Catholics, the remainder was devoted to considerations of the role that truth must play in the maintenance of peace and the promotion of justice among men.

In the mind of the Pope, there is no simple accidental

connection between men and truth. The connection is a necessary and a vital one, for men can indeed reach objective truth, or understand reality and grasp it. This capacity of being able to reach and acquire truth imposes upon men a sacred and grave responsibility of seeking for it and faithfully acting upon its implications and dictates.

The eighth commandment of the decalogue forbids a man to bear false witness against his neighbour. On the contrary, a man must always speak the truth to another and judge of his actions accord-

ing to the truth. Indeed these are two aspects of the same precept: the negative, forbidding false witness or deceit that might injure the neighbour, and the positive, enjoining one to speak well of him, in his defence, and to his advantage.

Thus the truth must be used in the service of innocence, justice and charity. In itself, it is the fruit of a wondrous wisdom and possesses a beauty all its own. Men must therefore endeavour to comprehend the truth, to honour the truth, to speak the truth, and act according to the truth.

To comprehend the truth is to have clear understanding about our spiritual and human reality, about morality and law, about philosophy and art, — their meaning, significance and purpose in relation to the final destiny of human existence. Unfortunately in our times, these matters are touched upon and discussed with such frivolous levity that it becomes the duty for right-thinking men to influence public opinion and bring people to view these questions in their true perspective.

To honour the truth it is necessary that one should become a luminous example of sincerity in the various sectors of life, individual, familial, professional and social. It is the truth that makes us free. It ennobles those who profess it openly without fear or human respect. Why then should one demean oneself to compromises that openly violate the truth? Indeed not only those who falsify the truth, but also those who betray it by the ambiguous attitudes they assume in its regard because they fear to be considered old-fashioned or not modern enough, are culpable and blameworthy. One must honour the truth by firmness, courage and strong convictions.

To speak the truth. Is this not the first lesson that every mother teaches her child? From a simple habit, in the growing child, this must become a second nature in the mature adult so that his speech is always frank and sincere.

To live the truth. Truth is the light in which every person must stand revealed. This is the spirit that should give a moral tone to all the actions of our lives, and make

of us active campaigners for the spread of truth, for the defence of its rights, and for the formation of a younger generation of truthful men and women who are impregnated with the same spirit and devotion to truthfulness.

To comprehend, to honour, to speak and to live the truth: this is the basis of all human and Christian life. But where in this world does one find respect for the truth? Instead of the decalogue, there seems to have come into existence an anti-decalogue that encourages its adherents to do the opposite of what has been commanded. This is particularly noticeable in regard to the eighth commandment with all its positive and negative consequences. Instead of the acceptance to speak the truth and to conform human speech with reality, there seems to be rather the injunction to indulge in lies, calumnies, hypocrisy and the almost complete falsification of what is true.

After further enlarging on the contrast between these two conceptions of social living, one in which truth is honoured, and the other in

which lying and hypocrisy are esteemed, the Pope makes an earnest appeal especially to those who hold the highest responsibility in the public and social order, to respect love and profess the truth, because of the critical times through which the world is passing. Further he earnestly beseeches all chiefs of states, heads of urban and regional administration, educators, parents and teachers, all those who consecrate the work of their intelligence, their efforts and their hearts to form public opinion, which in its turn is powerfully influenced for good or evil by the press, the radio, television, the cinema, by exhibitions of arts and literature, to bear witness to the truth and to prevent every falsification of what is true.

The gifts of God, continues the Pope, such as light, sounds, colours and their marvellous technical and artistic applications should not be used to twist the truth so as to convey false ideas especially to the minds of the uneducated and the young. It is a crime to spread wrong ideas about love, to bring about the break up of the family by false propaganda,

and by similar methods to ridicule religion and weaken the foundations of the social order, the last of which is based on the curbing of our egoistic impulses and on fraternal concord that respects the rights of each and everyone. On the contrary, continuous efforts should be made to purify the polluted moral atmosphere in which we live for the building up of a better world, more healthy, more just, more secure.

It is obvious that the Pope confines himself to the ethical and the moral foundations on which human society rests for that is his special concern. But it would be the height of foolhardiness to imagine that the social order can be safely

preserved by disregarding these ethical principles and their implications. Sincerity of speech and action at the local, national and international level are absolutely essential if the dangers through which we are passing are to be dispelled. And it is for every thinking man with a head on his shoulders to enforce the observance of these principles in the public life of our country by courageously living up to them and demanding that others do the same. Lying and deceit, calumny and falsification of the truth can only result in the ruinous destruction of human society; truth and sincerity will preserve its stability and enhance its beneficial effects.

The Editor

THE PRIEST AND THE BETTERMENT OF THE FAMILY, THE FARMERS AND THE URBAN MASSES

by M. Van den Bogaert

In a previous article a sketch has been drawn of the role of the priest in general. Now we can see how this applies to the different fields of social and economic development, according to the conditions in which the priest has to work.*

(1) *The Socio-Economic Improvement of the Family*

The family is the basic unit of society and the chief means of assuring the dignity and well-being of the individual. That is why the Church has always paid special attention to the stability and welfare of the family and has protected

it against forces that undermine it.

In his task of fostering the christian ideal of the family the priest must be careful not to upset values that are not immediately important for the spiritual aspect of his work. This applies for instance in his approach to the traditional Indian family; the joint family. Changes may be indicated in order to raise the status and freedom of women, but he should be careful not to cause personal or group chaos and disorganisation by introducing changes imprudently. The changes introduc-

* *Editor's Note.* This article is the second of three articles on the important book, *The Missionary's Role in Socio-Economic Betterment*, edited by John J. Considine, M.M., (Newman Press, Westminster, Md., U.S.A., 1960) the Report of the Fordham — Rural Life Socio-Economic Conference, held in 1958. A limited number of copies are available from the Social Institute (see back cover).

ed must always correspond to a deep felt need of the people themselves.

The priest must be interested in the influences that affect the life of the family economically. He cannot say "Economics is only for the materialistically minded". For the world of economics impinges vitally on the same family life which religion seeks to build and guide.

What then are the elements of a programme that seeks the socio-economic betterment of the family? This programme would contain 6 points:

(1) It must protect and preserve the various sources of livelihood available to the family, for instance the tenure of land, family crafts and cottage industries, local markets, etc.

(2) In urban areas where paid employment replaces self-employment, our efforts should turn to securing and improving working opportunities. This implies attention to wage scales, conditions of employment, protection of women in employment, etc.

(3) The migrant problem is becoming an ever more

urgent question in India where rapid urbanisation and industrialisation is taking place. Care must be taken of the migrant both at the point of departure, the village which he leaves behind, and the town where he seeks employment. In the Congo a liaison system exists between rural missionaries and city parishes to insure immediate contact at the migrant's new place of settlement. It takes the form of an identification card which each Christian is expected to show to the urban missionary upon his arrival, and which provides space to certify that the migrant has kept up his spiritual duties.

(4) It includes a network of social services and social security programmes necessary to offset the social and economic deficiencies in families. These would include: means of income during unemployment, medical services, rehabilitation services, housing, maternal and child welfare, etc.

(5) A programme of organised family guidance should be provided for socio-economic betterment.

(6) In providing for this development, emphasis must

be placed on retaining the values inherent in the cultural heritage of the people.

The Catholic position on woman is clearly stated in the manifesto of the St. Joan's International Alliance: (1) Education to be free and compulsory for both sexes. (2) The woman to be given her maturity at the age of 21 or before. (3) No marriage contract to be made for the girl under 14. (4) Consent of the two parties to be a condition of valid marriage. (5) Appeal against coercion to be made generally known and easily accessible. (6) Bride price to be discouraged and registered monogamous marriage encouraged. (7) A widow to be free to dispose of herself and her children as she thinks fit. (8) All state regulation of prostitution to be abolished and third-party exploitation of prostitution severely punished. (9) Facilities for decent family life to be provided in connection with labour recruitment and in urban areas.

It is good to remember that women can often do much more than men in the socio-economic field. It is through their hands that the greatest

part of the national income is spent. Therefore the workers' and farmers' movements certainly must have a women's section. Women and girls must understand their responsibility in achieving a better way of life for their families. This they will accomplish through courses in adult education, home economics, nutrition and child care. It is up to the priest to make the Catholic women see and do their duty in this respect.

(2) Socio-Economic Aids to the Farmers

"The farmer" said Pius XII "is the foundation of the nation, whether considered for his outstanding economic contribution, or his sanity, or for his vigour and morality... There is no more mistaken idea than the notion that the man who tills the soil does not need a serious and adequate education to enable him to perform the various duties of the season after the fashion of the times."

For the priest working in rural areas, agricultural knowledge, extension work and so forth have their place, but what is most important is that he knows the farmers as human beings. The success

of his work will very much depend on the idea he himself has formed of the farmers. Are they for him merely backward people, a source of labour force for the cities? or does he genuinely respect them and does he want to build hope and faith amongst them in the future of their countryside? Farming areas may be backward, but they are never without hope of betterment. Farmers must exist to the end of time; we betray our task if we systematically encourage the young men to run away and if we leave the farmers to blunder on in their inadequacies.

A programme for bettering the conditions of farmers is absolutely necessary. The SVD Fathers in New Guinea have, in the absence of a government sponsored programme, started one by their own, covering the whole mission, and one of the fathers has been set aside to look after it.

We must show and encourage the farmers to use better methods of cultivation. In this context it was agreed by those taking part in the Conference that demonstration farms and Catholic agri-

cultural schools have serious limitations. They are very expensive. Farmers see too much at once and think that the methods used there are beyond their capacity. It would seem that individual demonstration plots, widely scattered on many small land units, where the priest encourages the people to introduce little improvements at a time, are much better. The missionary should merely be the catalyst and rely on the services of technicians and government officials, whose duty it is to look after the improvement in farming methods in the area.

But in order to be successful in this work, the priest will need some basic training in agriculture. The best method for this is to have short courses for priests where they can gain a basic knowledge and refresh what they have learned.

It was advocated that the activities of the priest should form part of an agricultural extension service, covering the whole diocese or province.

Agricultural extension in India has, as a matter of fact, been integrated into the go-

vernment's community development programmes that aim at an all-round improvement of the rural economy and include agriculture, health, education, youth work, home economics and industries. We should co-operate as much as possible with these services and utilise them to improve Christian family life in rural areas.

The priest working in rural areas will inevitably come across the problem of land reform. This is a world-wide and very complex problem. The solution of the land problem is slow and must be part of a programme that aims at an integral development of the country-side. The main obstacles to effective enforcement of land reform measures in India and in Asia as a whole is the general illiteracy of the tenants, their weak economic position and their lack of organisation. The priest should approach this problem with great prudence, realising the complexity of the matter. In his contacts with landowners, workers, government officials and the general public he can help to break down opposition to land reform. He can further lend a prudent guid-

ing hand to promote appropriate steps towards the programme. But in order to achieve successfully his task of catalyst, he should strive earnestly to inform himself on local conditions of the land problem, and on land legislation, which are the outcome of particular and often unique circumstances in climate, soil, history, tradition, culture and even religion. He should also remember that land reform requires careful planning and preparation. Sudden changes are almost always bad changes. In Bolivia, for instance, the government programme of wide-spread expropriation and redistribution of land without adequate preparation, has so disrupted production that it has caused famine and economic breakdown. Again successful land reform calls for many non-agricultural institutions such as more schools, credit unions and co-operatives, the provision of health and leisure programmes, the creation of new employment facilities. This whole field must therefore be approached with judicious caution. It demands a great deal of technical knowledge and of human understanding too. The great good to be accomplished will have

a commanding appeal to every priest. Let him tackle the problem vigorously but guard against disasters through imprudence that can only harm religion.

(3) *The Missionary Approach to Urban Problems*

There is a world-wide trend towards urbanisation. People migrate in increasing numbers to the cities. This causes the huge problem of uncontrolled and unplanned city growth. Experts tell us that the situation in the cities will still worsen in the coming years. The priest in the city sees this problem from the human view point. He knows that every man or woman who migrates to the town has to face an extremely difficult situation, in which he or she may lose his or her soul. That is why he realises the urgent need of a social structure that can reach and aid these people. Yet many a priest feels stunned and almost helpless in front of this problem. What is to be done?

The institution that suffers most is the family. The major problem is to keep the family strong, in spite of its having lost the rural supports in

which it grew up. Therefore the family needs support from associations in the city, which try to save it from the danger of total disruption, leading to adult and juvenile delinquency and crime. It will remain strong if husband and wife have learned to create a set of bonds that will serve both the family as a unit and its individual members in the new milieu. Movements such as the Cana Conference, the Catholic Family Movement, the Legion of Mary, will go a long way to help new families to find a place in small neighbourhood communities of from 12 to 15 families, who help one another.

The reception of migrants, on their arrival in the city, when they are in a particularly vulnerable situation, should lay close to the heart of every city priest. He knows that physical provision of lodging, employment, food, recreation is absolutely necessary but not enough. Individuals and families arriving in the city must be informed of the social and moral danger that threaten them and how to face them. Both the new arrivals and the urban community experience a real need for res-

possible guidance in this transition, therefore if the Church succeeds in making of this process a success, she will do a tremendous amount of good, win the good will of many and save many a soul. In short, the Church will gain immensely by identifying herself closely with these crowds of new immigrants. In Indonesia a system exists of assigning lay leaders to aid the established groups of twenty or so families and to contact the new families, who settle in the area. These men are very helpful, they get to know their group very well and try to guide them wisely. In this context, the liaison system existing in the Congo between rural and urban parishes is very commendable. Often however, the new comers do not report as instructed, on reaching the city, and therefore the priest and his lay helpers will have to go in search of the lost sheep.

The individual coming from a cohesive and organic social environment in which he had social status and therefore a sense of being valued as a person, has to face in the city the big problem of depersonalisation. He tends to lose the

sense of social responsibility. Therefore he is to be rescued from this social isolation at all costs. That is where movements like the Young Christian Workers, and the Catholic Family Movement show all their value. They can give to those individuals the happiness of being received into a Catholic community whose members are keen to help him, and give him a sense of belonging. Unfortunately these movements reach only a very small number of immigrants. Therefore unless successful mass organisations can be organised in the form of neighbourhood associations, block committees or area societies, the problem has not been adequately solved. The task of these associations would be to welcome newcomers, to provide recreation, organise religious instruction, to promote religious devotions, conduct clean-up campaigns, provide family services, voice social wrongs and so forth. Some countries as Japan and the Philippines, have such neighbourhood communities.

It is obvious that in meeting the problem of urban migration, the priest and the Catholic community should

not limit itself to Catholics only but should be keen to help any newcomer who needs help.

(4) *The Priest and the Workers*

The worker is due to occupy a larger place in the thinking and apostolate of many priests. Ten years from now we will be faced with the problem of organised labour in a much more substantial fashion than today. Till now very few priests in India are active in the trade union field. This kind of work is much more difficult than the work of the rural priest for his farmers. His role is much more delicate, for the trade union movement is becoming more and more sensitive and resents any kind of interference from outside, even though at present this is still very much the case.

What then can the priest do for the development of a healthy trade union movement? He should never interfere except with the genuine intention of doing good to the men of the union. There is the added difficulty in India that many trade union leaders have Marxian and anti-religious ideas. Can a priest encourage a movement of which

the leaders are imbued with such ideas? Yes, the attempt has to be made.

The field of trade unions is indeed a domain that falls within the priest's pastoral duty. As early as 1920 Pope Benedict XV wrote to the Bishop of Bergamo: "Let no member of the clergy imagine that such activity (to deal with unions) is outside his priestly ministry on the ground that it lies in the economic sphere, for it is precisely in that sphere that the salvation of souls is in peril". In a pastoral letter of the Canadian Bishops on the problem of workers, the role of the priest in the labour movement is described as that not of a leader, director or business agent but of an educator. He must develop among the members and especially among the leaders the supernatural life, the virtues of justice and charity, the social spirit, the virtues of temperance and prudence and fill their minds with the social doctrine of the Church.

But in countries like India the priest may have to do more than what is suggested by the Canadian Bishops. He may

have to be in a certain sense the propagandist for the trade union movements by insisting on the right of labour to organise. In some situations the priest may even have to undertake the formal instruction of both labour and management in the Church's teaching as applied to labour-management relations. This has been very successfully done by Fr. Hogan, an American Jesuit, in the Philippines, who has founded the Federation of Free Workers, an anti-Communist labour organisation. Trade Unionism is perhaps the most powerful factor in the betterment of the workers. But the priest who is engaged in this work should do well to remember that it is but an instrument, not the end itself. Upon closer consideration it is clear that the goals of a genuine trade union movement overlap with the ones after which a priest trying to improve the socio-economic conditions of the working masses is striving, namely: (1) measures to promote better employment machinery in backward areas, (2) measures to increase productivity without injury to the worker's interest, (3) improved conditions under which to do the day's

work, (4) more constructive labour-management relations, (5) improved conditions for special categories of workers, (6) the protection against improper labour exploitation of uneducated people.

What are the points to which a priest interested in the working conditions of his people, should pay attention? He should pay attention to wage standards, hours of work, child labour, working conditions of women, weekly rest, paid public holidays, paid annual vacation, industrial welfare facilities, working conditions of non-manual employees, working conditions of seafarers, etc.

Few though they be, the Indian Catholics have the task of leavening the Indian working masses with the Christian idea of work. It is the only alternative to the Communist and Marxist promises which can only lead to enslavement. The priest therefore must help his lay men to lead others according to Christian social and economic principles. In India very little has as yet been achieved in this line. We can draw an example from our neighbours in Indonesia where the

Bishops have launched a country-wide Labour Aid Plan, whereby they foster co-operatives for the farmers, unions for the workers and relief employment for the unemployed. This movement is not exclusively meant for Catholics, all non-Communist organisations are invited to take part in the activities. This movement is thus gradually crystalising these forces to work for the genuine improvement of their country.

Conclusion

Pope Pius XII in speaking to the Assembly of the International Movement of Catholic Intellectuals on April the 25th, 1957, gave them the following advice which can be applied to our task in India: "A Christian cannot

remain unmoved by international developments. As he sees the pressure of events give rise to a more and more strictly defined world community, he knows that this divinely willed unification should result in a union of hearts and minds in a single faith and love. He not only may, but must, work for the accomplishment of this growing community, because he has at hand an incomparable light and strength, the example and command of the Divine Master. All men are his brothers, not merely because of their common origin and participation in the same nature, but in a way which is much more striking in their common vocation to the supernatural life".

CULTURAL FACTORS IN COMMUNITY ORGANIZATION

K. D. Gangrade*

In what way is Social Work an outgrowth of a peculiar culture? To what extent can the social work techniques developed and refined in the United States, for instance, be adopted in this country? How far should social workers go to modify these techniques and methods to suit the cultural components of India? These questions have been constantly raised by social workers who are engaged in making social work a profession on an equal footing with the profession of medicine and law.

Social Work — A Cultural Composite

Social Work is a culture composite and the wholesale transplanting of social work evolved out of American culture cannot be expected to work effectively in other countries. No doubt the ma-

terial resources are very important in the development of social work programmes, but the more intangible cultural aspects cannot be ignored.

Some American Cultural Roots

There is a tendency in American culture to accept change always for the better. A manifestation of change is the mobility of population both geographically and socially. Constant change heightens the needs for acceptance of emotional security. There is also a great emphasis on the value of the individual in society. The family appears to be mainly a means to the production of happy and healthy individuals. The primacy of the individual gives him a claim to the right of self determination, the right to participate in the solution and the right to express his needs and to feel as comfort-

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able as is realistically possible. Against the background of equal opportunity, it becomes essential to stress the necessity for the highly valuable individual to be economically responsible for himself, and social programmes are therefore set up to give individuals equal opportunities.

American Society is also characterised by the quantification of values or the emphasis on delimitation. It has been suggested that the concept of sibling rivalry is a manifestation of this tendency to "regard acts, situations, and relationships as finite and measurable".

Parental love in this context is quickly exhausted so that the coming of a new love object diminishes the amount that can be given to the other children. From this cultural basis it can be easily understood why American social work has developed the way it has, with values placed on client participation, client's right to self determination, and the constant expectation of change. From emphasis on the individual, the right to use and to increase the capacity to utilise existing resources,

comes the belief that a client seeking help is closer to treatment.

American Social Work and Indian Culture

Skepticism about the successful utilisation of social work as an important technique in dealing with people often expressed in India can be explained by the differences in the social and cultural setting. The principles of social work as they relate to cultural components must be taken into consideration and special emphasis in practice should lead to evolve the principles within the environs of the country itself so as to preserve its values, traditions, and ego. To live in any form of social organisation the individual has often to sacrifice the satisfaction of many of his needs, cravings and desires. Culture is a systematic method of solving these problems and of adaptation by means of institutionalised disciplines. Each specific culture creates its own necessities, choices and specific defences, depending upon which impulses it chooses to curb, how it curbs them, how it deals with the stresses created by these repressions and what avenues of discharge it pro-

vides. The ideals, value system and the life goals, provided in every culture often act as compensating forces and enable the individual to live in peace with himself and with others. To understand the individual in a given culture, therefore, one has not only to study and understand the implications of the individual's ego drives but also the elements in his culture that promote or frustrate them.

One has also to recognise that it is not always possible to evaluate the individual behaviour and understand the implications by merely measuring them against an arbitrary standard of normality. It is also necessary to relate them to the behaviour that is singled out as "abnormal" in the institution of the individual's own culture. For instance, dependence on adult's support and guidance, and obedience to adult authority has been usually emphasized in every phase of the individual's life in India. In such circumstances laying too much stress on the principle of self-determination and self-responsibility in helping an individual to solve his problems may arouse in him greater

resistance or may contribute to his feeling of inadequacy. An individual, who has been told all through what he has to do and how, cannot all of a sudden be expected to be on his own. His dependency and need for concrete guidance and help may not be an abnormal manifestation of his personality pattern, but merely a manifestation of a cultural pattern of which he is a part. Unless the principle of "self-determination" and "self-responsibility" permeates into the life of all primary and secondary institutions in India, emphasis on these principles may not only confuse the individual but create contradictions in his life, and thereby raise further problems.

Again, Indian society is characterised by and has a tradition of corporate life, with such traditional social institutions as the joint family, caste and communities. Interdependence of individuals, through help and cooperation within these institutions is much more a part of their daily existence than individualized and independent existence. The theory of karma also directs the life of most of the Indian people.

Indian philosophy and religion lays great stress "on Life after death" and communion with the Universal Spirit.

In the light of such a cultural background we have to consider the application of community organisation to the Indian scene. Before we discuss this let us first understand what the concept of community organisation implies.

Concept of Community Organisation

The concept of community organisation can be best understood by asking a question as to what is meant by community when we speak of it as unorganised or disorganised. When we speak of unorganised community we imply the absence of certain facilities or agencies or institutions which are desirable and essential to meet the needs of the community. By a disorganised community we mean one in which have arisen conflicts so sharp that its normal life has been disrupted. We should not imagine however that only a multiplicity of institutions, interest groups, or valuable activities will make the com-

munity an organised community, because sometimes it may be over-burdened in this respect, and still may lack organization as a community. The determining factor for an organised community should be the integration and co-ordination of whatever agencies or institutions do exist and the evolution of new agencies and institutions to meet the challenge of the time.

Definition of Community Organization

If we paraphrase the definition as given by Murray G. Ross we can define community organisation as a process by which a number of people identify their common needs and objectives to develop the confidence and the will to work and find resources to deal with such need and goals, take action in respect of them and in doing so develop and extend cooperation and co-operative attitudes in practice. By community we here imply a number of people who have gone through the process of community organisation and by community organiser we indicate the person who promotes this process. In brief, community organisation is a process of social engineer-

ing which helps the smooth functioning of the social organisation.

Even in America, Community Organisation at present has not achieved a status on a par with social case work and social group work. It is an emerging concept and people in this profession are trying to evolve various conceptual principles of community organisation. Community organisation has its roots in the charity organisation societies. And the various charity organisations in the United States felt the necessity to organise and co-ordinate their work. Thus we see that community organisation was chiefly concerned with the field of social welfare, raising funds, seeking enactments of social legislation and coordinating social welfare activities. In India, we have a number of charities and the very concept of charity is deep in our religious philosophy. Various caste organisations and religious institutions coordinate and channel the various charity funds to meet the specific needs of the people for whom they are established.

Importance of Social Situation

The principle of com-

munity organization involves people in formulating and solving their common needs by themselves. Thus it lays stress on the exercise of self determination and self realisation by people. Indian society being essentially patriarchial has not much of individuality and a large number of instances can be cited to show how the people are guided by authority in the form of a political or religious leader. Most of the time we find that this type of leader often prepares the plan, prescribes a solution or treatment to what he imagines to be the needs of the people without taking into consideration the real needs and potentialities of the people. This type of community organiser presupposes that he knows the answers to all the problems before understanding the community and taking various steps to find out the problems and their solution. Thus in the villages the people have blind faith in so-called religious precepts and elder persons and very rarely will they challenge their orders but rather think it their duty to obey them. If a community organiser has to be an effective person, he cannot ignore these senti-

ments and beliefs of the people. He has to come down to the level of the people and sometimes in too dependent communities he may have to take direct leadership in some of the programmes to bring about social change and be a social reformer. In this respect he may come in conflict with the values of the people, but he has to work with imagination and in a way which should always be effective. Of course, it is always preferable that the community organiser should not be a direct leader himself.

Time

In most of the western countries, time is regarded as money and the right use of time is always stressed. People work by the clock, timepiece and wrist watch. But in India the rhythm of life particularly in villages is seasonal rather than diurnal. What one does on a particular day does not matter but what one does during the year matters a great deal and people rarely think of the urgency of the task assigned to them. Such an outlook often upsets our plans and programmes and targets are not completed during the specified time. What is required is that our pro-

grammes and plans have to be seasonal in conformity with the values of the people.

Work

The attitude of the people towards work is quite different from that of the West as the status in the community is determined by birth and not achieved. To know the status of a person one has to ask his caste, age and sex and to what family he belongs. No doubt his economic position also determines the status of the person but the dominant caste always enjoys a better status than the other castes. Thus people engaged in agricultural operations have their ideals determined by their status. They are less ambitious and have apparently no drive for success and live a contented life year after year with no desire to move upward.

Formal Organisation

The Indian social organisation is so organised that most of the needs of the people are met in informal relationships of the community itself. The community can be considered the primary group in which each member is in intimate contact with other members as each has an

opportunity to know others in nearly all the roles. For each type of activity in each interest area there are set patterns of relationship into which individuals are fitted according to ascribed characteristics. This makes people apathetic towards formal organisation.

Conclusions

Thus we see that if we want to transplant the American method of community organisation to India we must modify and re-modify it to suit our needs. The Community organiser does require a certain number of social structures and social agencies to provide services to the people in our country. Most of these functions have been taken up by the Government itself and the Community development provides an excellent example of such agency to gear up the masses. Even after its eight years of existence, however, it has not achieved the de-

sired results. The reason may be that there is a lack of the right approach and the right personnel to bring about a systematic change in the minds of the people and enable them to participate in the programmes.

To sum up : the practice of community organisation in India stands at a different level from that in the west. It must take its own way in opposition to certain deep rooted and ancient conceptions. The act of helping a person in trouble in our country is considered to be a personal equation and the thought of being paid for helping others is repugnant to many. Some of the principles held to be as community organisation principles are not concerned exclusively with community organization but refer to the ethical and the aesthetical problems of society. They hold good for each and every profession, and can be applied to every responsible citizen.

STATEMENTS

Catholic Action

Speaking to the women's section of Catholic Action in Rome, Pope John XXIII pointed out the 'right place of Catholic Action in the scheme of the Church; generous action — but not tumultuous or inopportune; action, yes! but never to the detriment of the inner training of the individual or collective moral and religious interest.' The Pope therefore wanted Catholic Action to be an *adjutorium* or auxiliary to the ecclesiastical hierarchy; a mirror of ordered unity, disciplined and harmonious; and finally, a sign or mark or distinguishing character standing out before the world.

The collaboration of the laity with the hierarchy was not to be a passing phase, or the result of passing enthusiasm, nor merely the consequence of ancient traditional ways of behaviour. It was rather to be an expression of the harmony of common ideals and the desire to spread the kingdom of Christ.

The Pope reminded his hearers of how the Apostles in ancient times had thanked those who had helped them in their work of spreading the good news to all men. The same process was at work today; only it should be remembered that organisation under the Bishop was still necessary as in the first centuries of the Christian faith.

But in order to have such collaboration, individual training is necessary. This could only be obtained by means of habitual prayer, the development of the liturgical spirit, and the nourishing of the supernatural outlook. This was pre-eminently necessary. It is only when the collaboration of the laity is given by such trained personnel, can one be at peace regarding the development and the help given in works of charity recreational and civic affairs, and also in technical development.

Catholic Action must be one and disciplined, and the Holy Father stressed the great

ideal of unity which he was making such great efforts to achieve. Brotherhood, stemming from supernatural love for each other, can only be the results of such a desire for unity.

The Nationalisation of Schools

In a letter that was published in the Ceylonese press, Mgr. Cooray, the Archbishop of Colombo, treated of the new law passed by the Ceylonese parliament regarding the nationalisation of Catholic schools that were receiving grants from the State. In this letter Mgr. Cooray reiterated the demand already made by a delegation of the laity to the Minister of Education, viz. the Church will resign herself to an acceptance of the nationalisation of these schools if guarantees were given that a Christian atmosphere would be maintained in them, which implied that certain powers would still be left in the hands of the religious authorities. At the same time, the press published another document signed by Mgr. Cooray in the name of the Hierarchy of the island of Ceylon on the theme: Principles of Liberty. By denying to parents the liberty to educate their child-

ren according to their wishes, all the other public and private liberties and the fundamental rights of the human person were been menaced, the bishops maintained. The country, they added, had other serious problems to solve: employment, building, the extension of social services, industrial, commercial and agricultural development: The solution of these problems required a free and united people. The Catholics for their part were ready to co-operate in every way.

"We are not blind," continues the article. "We believe we see clearly the dangers for the dignity and the liberty of the person in the campaign of suspicion, of spying, of denigration, of intimidation; of dangers for the family in the increasing powers of the state; and a limiting of social rights in the attack on the liberty of the press, and of public speech; and the disappearance of national liberty in the insidious infiltration of an anti-national ideology, of a totalitarian imperialism, which has made satellites and slaves of many unfortunate countries in the world."

The Archbishop wrote again in the same strain when the Government denied that during the meeting with the Catholic hierarchy on the 25 November, 1960, they had given certain assurance to the bishops. Here is the text: "Throughout the discussions the Bishops made it clear that they could not accede to any proposition that did violence to the religious beliefs and practices of the Catholics. It

was however explained to them that the Assisted Schools Act, which was now law, would be so administered that for all practical purposes, the assisted schools would continue as at present under the new management and further that before drafting the second bill, the Commission to be appointed would give due consideration to their representations." And the Bishops agreed to this proviso.

NEWS CHRONICLE AND COMMENT

Prof. Galbraith and Planning

The author of the 'Affluent Society' and a professor at Harvard University, Prof. Galbraith's two notes on the foreign resources for the Third Plan and the other on the rationale of Indian economic organisation are replete with shrewd observations on the main bottlenecks in our developing economy. The American professor, strangely enough, is in favour of planning and he believes that 'a plan is a goal. By its existence it stimulates effort and acts as a lodestone to accomplishment. The larger the goals, the larger the effort in mobilising resources and getting them used. A big plan creates the need. We can be sure,' he continues, 'that a Plan that produces no crisis is a Plan that is too small. The crisis brings the required effort.' These are very bold words, but there is much truth in them, at least to the extent that most of our planning has been conceived on achieving high targets. We have certainly not escaped the 'crisis' element in the

plans. Perhaps it would have been safer for the professor to point out that the crisis should be a calculated one, so as to avoid the needless human suffering that often accompanies such moments of acute displacement of labour and shortage of goods.

Prof. Galbraith would like an ambitious plan. The more ambitious, the more foreign exchange it is likely to attract. He is keen on the developing nations borrowing investment capital. Without such borrowing there can be no large scale progress in industry. Nor is there any shame attached to such borrowing. All the advanced industrial countries in the world today were large borrowers in the developing stage. He further believes that it is a vain fear to imagine that the creditors can dictate terms to the debtors to the extent of controlling their internal or external government policies. In the case of a huge country like India this is utterly unthinkable.

He is rather critical of the organisation of the public sector. He feels that while much attention is focussed on co-operation and what industries should be managed by the public sector, the real issue is how to organise the public sector in an efficient way. According to Prof. Galbraith, our socialism is of the 'post-office' variety, for all the decisions regarding the conduct and expansion of the public industries is taken in Delhi to the great frustration and chagrin of the engineers and management at the local centres. The public industries are looked upon as performing a public service and provided they cover their expenses of production, they are regarded as a success. But nowhere, not even in the USSR, is such a criterion accepted. The profit-making capacity of these concerns is a very important consideration, for they are the main sources of investment capital in the country. To promise people a higher standard of living, to bring about such an increase in income and then tax it heavily in order to obtain resources for investment is a psychological blunder and arouses much criticism and dissatisfaction. The indus-

tries in the public sector should be the main suppliers of surplus capital for investment.

To make this possible, Prof. Galbraith suggests that the initiation of new industries should be the work of the Ministry, but the operation of the public industries should be in hands of capable managers, advised by a board of non-officials. Similarly their expansion and financing should be provided for out of their earnings as far as possible. If the Ministry has to take every decision in the operation of the public sector, there will be only stagnation and paralysis of industry, for over-centralisation kills all initiative and sense of responsibility.

In his own brilliant way, Prof. Galbraith has seen through the tangle of confused thought and desirable objectives that is generally described as 'Socialism' in India, and laid bare the essential obstructions in our developing economy. Fortunately, our Socialism is not of the dogmatic kind and can easily adapt the Professor's suggestions to further the achievement of its fundamental goals.

Employment in the Third Plan

The Third Five Year Plan aims at providing employment for 14 million persons, 3.5 million in agriculture and 10.5 million outside agriculture. Even this great increase in the available opportunities for work will barely cover the demand for employment, which is expected to be approximately 15 million persons. But the Planners are candid about the employment potential of the Third Plan. They do not foresee a complete elimination of unemployment. They aim at preventing a worsening of the situation. If the plan proves to be a success, even this objective is worth while attempting because of great relief it will bring to millions of our people. Despite the difficulties of the last ten years and the scarcity of many consumer goods, even without statistical evidence, there is a steadily growing demand for labour, especially in the large cities and towns. It is easier to obtain employment today than it was some five years ago.

National Income

The national income for the year 1959-60 (at 1948-49 prices) is provisionally esti-

mated to be Rs. 11,750 crores. It stood at Rs. 11,690 crores in 1958-59, and at Rs. 11,000 in 1956-57, which was the first year of the Second Five Year Plan. This implies that the net rise in national income in real terms between 1956-57 to 1959-60 was of the order of 12.1 per cent.

It is remarkable that while there was a decrease of 3.9 per cent in the income originating from agriculture, this was more than offset by a rise in the incomes deriving from mining and factory establishments, communications, railways, organised banking and insurance, commerce and transport, etc. In a word, the industrialisation of the country is making its presence felt in the increasing percentage of total income originating from this sector.

It is interesting to note that the per capita income for 1959-60 (at 1948-49 prices) is tentatively placed at Rs. 291.3 as compared with Rs. 283.5 in 1956-57, which means a rise of barely 3.5 per cent in four years. Yet the national income has increased in real terms by 12.1 per cent. during the same period. Has there been such a population ex-

plosion during these four years or is there some error in our statistics? Only the Central Statistical Organisation can tell us. But it is a commonplace in statistics that an error of a few millions approximates to an infinitesimal quantity and can therefore be discarded without injury to the final result.

The Moscow Conference

Although Douglas Hyde once said that the disagreements between the Russians and the Chinese Communists were merely of the nature of family quarrels and should not be considered as a prelude of an open split between the two groups, the long continuance of the disputes and their increasing bitterness should not be glossed over in silence.

The rivalry between the Russian and the Chinese leaders was evident enough at the recent meeting of the Communist parties in Moscow sometime in November last. The meeting as usual was held in the greatest secrecy and not even the date when it took place was published. But there were official reports of the event in both the *Pravda* and the *New China*

News Agency. From these one can draw fairly reliable deductions about the relationship that exists between the two groups. *Pravda* reported that "the participants in the conference exchanged experience and acquainted themselves with each other's views and standpoints, discussed pressing problems of international development today in the interests of the struggle for common goals." This sentiment was echoed by most of the Russian newspapers. There is the general attempt to water down the diverging view points between the Chinese and the Russians and to stress the fact of a continued solidarity between the two. Similarly the Chinese have been reiterating through the lips of Liu Chao-chi the indissoluble friendship between the Soviet Union and China. If the friendship between the two powers were so strong, was there any need to publicise the fact so often and with such emphasis?

The divergences in thought and action between the Chinese and the Russians arise over the following issues:

- (1) the question of peaceful co-existence and how to

capitalise on the anti-colonial struggle ;

- (2) the issue of disarmament and the sharing of nuclear weapons ;
- (3) the problem of war in the period prior to a complete Communist victory ; and
- (4) the process of establishing Communism in China.

While the Chinese appear to be the more revolutionary and extreme in the methods of achieving Communism, as for instance in their use of collective farming on a massive scale, the Soviets seem to be more conservative and are counselling less extreme measures. The Chinese are very keen on having the atomic weapon, but this does not suit Soviet foreign policy. It is obvious that in the balance of power between the two nations, the Soviets are the stronger while the Chinese are the weaker partner. But the Chinese claim to be more orthodox than the Soviets.

How far are such disputes a danger to the unity of the Communist camp ? There is no doubt that such differences weaken the Communist forces. It is unlikely that they will

serve to bring about a major split between the two powers.

At the recent Moscow Conference, there was much talk of collective leadership and both Khrushchev and Liu Shao-chi occupied positions of equal rank among the delegates. But there are natural limits to which either the Soviets or the Chinese will go before causing a complete rupture in their present relationship. Both the partners realise that unity in the Communist bloc must be maintained at all costs. For the Soviets to yield to Chinese pressure is to deny that the de facto leadership of the Communist bloc is in their hands. They have had to compromise on certain issues however to please their allies. It is quite possible that the last Summit Conference was wrecked because of Chinese intransigence on peaceful co-existence. On the other hand, the Chinese cannot go too far because of their dependence on Soviet assistance, both military and technical. Ideologically, the Chinese claim to be the more orthodox.

Despite the common pattern of Marxian dogma, the forces of nationalism at work within the two nations

cannot be utterly denied. But it is not likely that a situation like the one existing between Russia and Yugoslavia is about to arise between the Russians and the Chinese, at least not in the near future. Once the Chinese have achieved the Soviet stage of industrialisation and power, then the struggle for leadership in the Communist bloc will commence in right earnest. But it is not to the interest of the Soviets to hasten that day.

The Congress at Bhavnagar

The meeting of the Indian National Congress at Bhavnagar was an event as colourful and as provocative of the memories of the struggle for freedom as in past years. This is the fourteenth year since the party's accession to power. The presence of the national leaders, especially Mr. Nehru, evoked as of old the admiration and interest of the crowds who come for their *darshan*. Somehow the linkage with the past helps to enshrine the image of the Congress in the hearts of the common people, despite the non-too-perfect showing of administrative ability of the party. The Congress is still by far the largest party in the country and has

carried on the government and kept the people together ever since independence. It has exhibited a fair amount of resilience to the changing climate of national and international politics, and has weathered the storms of disintegration and opposition better than any other party in India, considering its size and the diversity of its membership. In spite of all its failings, it is practically the only party that counts in the country. That is the reason why its draft manifesto should be of particular importance to every citizen.

In his presidential address, Mr. N. Sanjiva Reddi warned his countrymen about the dangers of provincialism, linguism and communalism, and was of the opinion that one solution for the separatist tendencies might be to strengthen the role of the five zonal councils by giving them statutory powers to settle inter-State disputes and implement these decisions. The zonal councils have not been functioning seriously till now and unless the Centre and public opinion compel the State Governments to shed some of their lust for independence and power in the

interests of the national welfare, Mr. Reddi's suggestion will hardly prove to be useful. But it is a pointer in the right direction. As Mr. Reddi explained, decisions at the State level might not fully reflect the needs of the national importance. It was obvious therefore that a via media establishment would be needed to decide the problems at the intermediary level. The zonal councils could be made fully representative of all interests but their decisions had to be accepted by all the participants.

The Congress President was not perturbed by charges of corruption within the Congress, but he was more worried about the problem of discipline and the fact that Congressmen were more active in the seats of power in the Secretariates than in honest work of the uplift of the villages. He would wish that Congressmen would have a sense of mission so that the practical tasks which awaited them were tackled with vigour.

On foreign policy, the President heartily endorsed the attitude of the Prime Minister and appealed for

tolerance and peaceful co-existence, and the elimination of war as a solution to international problems. Our internal policy of a planned economy had proved to be a success, and the third five year plan would achieve its targets if the price level remained stable and if food production were increased.

The Draft Manifesto

The manifesto makes mention of the national objective of establishing a socialist society through democratic and peaceful means. Only such an objective is said to be compatible with the need for rapid economic and social progress in India and in keeping with the moral and ethical values to which the Congress has always been attached. The fundamental problem in India, reads the manifesto, is not only to increase greatly the living standards of the people, but also to bring about progressively social and economic equality. The new social order must preserve the worth and dignity of the individual, and create a sense of equality, fraternity and cohesion. While adequate motives and inducements have to be provided, these must not be based on an acquisitive structure of so-

ciety, which tends to produce greater inequalities; the objective aimed at can only be achieved by the social and co-operative approach.

The manifesto than goes on to stress the importance of planning to reach the above mentioned objectives. A plan must however be big enough in regard to its productive aspect, otherwise it will be self-defeating, especially in view of the pressure of an increasing population. The third five year plan aims at achieving in a large measure a self-sustaining and self-generating economy, especially self-sufficiency in food grains and agricultural production to meet the requirements of industry and exports. Full advantage should be taken of modern science and techniques and certain basic industries such as steel, power, fuel, oil and machine building are to be given special importance.

Because of both planning and the socialistic objective, the public sector will increasingly expand and play a dominant role, but the public and private sectors should function in unison and as parts of a

single mechanism. In view of the experience gained in the public sector during the two previous plans, suitable structural and administrative changes should be introduced for more successful functioning. In locating new industries, backward regions will be given the preference as far as possible so as to induce a balanced economic growth of the entire country. Industrial labour on whose co-operation and efficiency the rise in production depends will be provided with better opportunities of training and their well-being will receive special attention. The problem of unemployment can only be solved by growing industrialisation and the provision of job opportunities for the vast number of unemployed in the villages through village handicrafts and small industries.

One can hardly quarrel with these objectives of the manifesto. There is nothing strikingly new about them, except that with the passage of time and the gaining of experience, some of the concepts like socialism, for instance, have gained in clarity, at least in the sense that we now know it stands

for a greater equality of incomes, and not for a full-blown socialist programme of the soviet type. Further the functioning of the public sector stands in great need of re-organisation if it is to produce the surpluses for re-investment, according to the mind of Prof. Galbraith. There is less of dogmatism and more of realism in the Congress manifesto for the coming election than there used to be in the past. This is obviously the fruit of experience and the facing of the incidental periods of crises through which the second plan especially has passed.

One strange anomaly in the manifesto is the determination to use contraceptives to control the increase in the population. It is said that birth control and family planning have assumed great importance because the fast growing population makes it increasingly difficult to raise the standard of living and the provision of employment opportunities for all. Can Congressmen sincerely be said to be living up to Gandhiji's standards and the moral and ethical values they hold sacred by accepting such a programme. The root of the

trouble lies in the fact that the Hindu ethical code does not seem to have foreseen or has no standards by which to judge of the morality of the grave fault that is implicit in the use of such a deliberate prevention of the act of procreation from reaching its natural end, intended by the Creator himself.

The manifesto stressed the importance of agriculture in the national economy, for it is at the basis of progress in every field of production. Modern methods and techniques, but especially the use of service co-operatives and voluntary collective farming is recommended. All this will require the training of the farmer, and his workers. Such training on a large scale will have to be provided for.

The Congress plans to greatly enlarge the sphere of rural electrification because this is necessary for the advancement of agriculture.

Consumption will have to be controlled so as to ensure a larger proportion of saving and investment out of present incomes. From the present eight percent, the rate of saving will have to rise to

eleven per cent of the national income. Similarly taxation must be aimed at reducing inequalities of wealth, and the social services greatly increased, with special attention paid to the economically and socially backward classes.

Free education for children in the age-group of 6-11, is expected to be provided in the third five year plan.

The objective of decentralisation in political life is expected to be secured by setting up panchayat raj in the rural districts. It remains to be seen how such local bodies will function.

Foreign policy is to continue to be based on non-alignment with military blocs and alliances and seeking the friendship of all countries. The integrity of the country is to be maintained at all costs. This would cover Goa and the parts of the northern boundary that have been occupied by China.

This is a bare summary of the manifesto. It covers practically all the issues that dominate our national and international thinking. As a programme, except for the clause on birth control, the manifesto can hardly be questioned on grounds of morality or direct contradiction of any important principle of social justice. The public sector is still a vague enough notion and in actual practice is evolving under the pressure of economic pricing and market requirements. The strange contrast between the advocacy of birth control measures on the one hand and the rigid determination to impose prohibition on the other, both on the principle that the end justifies the means, is a misnomer that is difficult to explain except in the context of a confusion of moral values and vague thinking. On the whole there is a healthy realism in the manifesto based on the achievements of the past.

REVIEW OF REVIEWS

EDUCATION AND THE CO-OPERATIVE MOVEMENT *

Co-operative Education :

Its Nature, Aims and Need

Since its earliest days the Co-operative Movement has laid such stress on education that people ask whether co-operation is an educational movement based on economics or an economic movement based on education. Experience shows that any co-operative society started "for business sake" is always a "bad business" and cannot work efficiently unless it provides for co-operative education. The co-operative's nature requires this intimate union between co-operation and education. A co-operative society is a voluntary association of persons who own and conduct their business in a collective and democratic manner and for whom the motive of production and distribution is not profit but service, viz., their own service and the service of the community. From this definition

it is obvious that the co-operators should possess qualities and knowledge which cannot be acquired but through a well planned programme of education. Co-operative education, therefore, aims at the transformation of the individual so as to prepare him for co-operative activity and to foster in him the sense of social responsibility. The unrestricted membership of the co-operative organizations emphasizes the need for education. Any person who joins such an organization becomes its owner and at the same time its customer and has consequently the right and the obligation of participating actively and intelligently in its administration.

As owners of their society the co-operative members have undertaken to procure themselves services which they previously received from others, in the hope of improv-

* This article is based on "Educacion y Vida Co-operativa" by M. Brugarola, S.J., in *Fomento Social*, Vol. XV (1960) pp. 251-262.

ing their condition. They accept, therefore, all the administrative, financial and technical responsibilities necessary for the running of their concern in the most efficient manner. They have expressed their willingness to join business, not in order to increase their profits at the expense of their neighbours, but to raise the general business standards for their own benefit and the benefit of others. They, therefore, keep their organization open to all those who will in future contemplate the same ideal. Thus the new-comers will be granted the same rights and privileges and will share equally the same responsibilities.

As customers of an economic enterprise, whose owners they are, they do not consider their needs individually but as a part of the needs of all the members and agree to satisfy them in the most practical manner. They accept the discipline and by-laws of the society and are ready to make concessions and come to friendly compromises in order to draw a common policy. They follow democratic principles in the discussion of their problems

and respect the opinions and beliefs of their co-members, acknowledging thus the freedom and responsibility of their neighbours. They do not demand special privileges, but like to be treated as equals by their co-members and collaborate with them in the running of the concern. They agree not to exercise their authority, except in a meeting open to all members or through officials whom they have elected and whom they will obey. When elected officials of the society they do not consider it a privilege but a social function and as such they represent the members in the co-operative activity, organise the business for them and submit the records of their administration to the scrutiny of their electors. Finally, the co-operators do not isolate their society but associate it with those other organizations which in the same locality and in different sectors of the economic activity use the co-operative formula. They are ready to listen and to accept suggestions that may bring about progress, mutual understanding and better education of the members.

All these attitudes that characterise the true co-ope-

rator make it necessary for every member to become a new man. Co-operative education should bring about a true interior renewal in the co-operator. First of all it should change his way of thinking and mental attitudes. Education is required to awake people, to suggest to them new ideas, to make them feel discontented with themselves, with their present conditions, with their social rank, with the way in which the economic structure is built up. Education should fight that feeling of impotence and the spirit of dependence, which are so frequent among the have-nots. It should imbue them with a sense of responsibility, of freedom, with a social sense and a desire for progress. Fauquet has pointed out that this intimate union between the economic activity and the moral and social conduct of the members is precisely the characteristic of any co-operative institution. "Without this union," he says, "there is no co-operation." This union of economic and moral activities will develop in the co-operator by a spontaneous process a sense of initiative. Experience shows that in countries, where co-operation in its full meaning

has been practised, there are persons eminent in the cultural, moral and technical fields trained in the ranks of co-operative institutions. Thus the mere participation in the life of a co-operative becomes a continuous process of civic, democratic and technical education.

It is, therefore, necessary to pay attention to co-operative education or to resign oneself to fail. Education is for the co-operative what petrol is for a motorcar, that is, what makes them moving. Whenever there is no petrol in the tank the car may run for a short distance, but soon will stop. This is exactly what happens to a co-operative which does not impart education to its members: for sometime everything seems all right, but soon the ties of association will loosen and the activity of the society will slowly die out. Co-operative education, therefore, is not an invention of theorists or propagandists; it is a must. Everybody should have a clear idea of the nature, aims and methods of co-operation.

The Subject Matter of Co-operative Education

We should distinguish between instruction and educa-

tion. They are different aspects of the same process. But while instruction refers to the acquisition of new concepts or experiences, education brings about a change in the attitudes and views of the individual regarding his environment and his fellow men. Co-operative education is a pedagogico-social method: the co-operator has to acquire new ideas in the economic, financial and administrative fields; he has to learn the democratic way of acting and has to be trained in the co-operative theory and practice; its problems, its history and its achievements. But he also has to adapt himself to the new community he has joined; in other words, he has to acquire new individual and social virtues; he has to learn how to think, to feel and to work collectively and must be ready to be treated as an equal by his neighbours; he has to convert his apathy, his feeling of impotence, his egotism into a sense of social responsibility; he has to develop an intuition for the common good. The educational task of a co-operative society is not easy, but therefore more necessary. We shall now consider some of its aspects.

First of all, the members should develop a sense of social responsibility. To achieve this they will have to widen their horizons, to transcend the range of their individual interests and to realise that their share in co-operation has created in them new social and economic ties with their neighbours and society as a whole. They will have to understand their duties and to realise the importance of their decisions to bring about better understanding, information and education of their neighbours, to destroy class prejudices and to help the weak and the have-nots not only of their neighbourhood but of society at large. Then they will have to learn how to do by themselves things that before were done for them by others. For that they will have to understand that their membership in the co-operative has conferred on them authority and has imposed on them new responsibilities, and be convinced of the advantages of this particular way of satisfying their needs. They will have to be familiar with the co-operative principles and methods. They should be aware of the needs of their society and of their duty to

contribute to its finance and its activities. They should realise the need of freely accepted discipline and learn the general rules of a good business as well as those for conducting a meeting. They should have a fair knowledge of the history of the co-operative movement and the general principles of co-operative administration. Recent surveys have proved that this knowledge determines the degree of participation of the members in the activities of a co-operative society.

Pre-co-operative Education

Co-operative education begins with the training of those who intend to form a new co-operative. This aspect of co-operative training is very important because frequently they are new-comers to the movement who have been led to start such a society by persons or circumstances unrelated to co-operative institutions. Some times a religious leader or a charitable institution plans a co-operative to raise the moral standards of a particular place; other times economists, educationists or leaders of a community explain the advantages of co-operation and invite certain persons to join

the movement; at times it may be a trade union that is organised according to co-operative patterns. In all these cases the future co-operators require preparatory training. But even in cases when persons want to start a co-operative because they have known the achievements of such type of institutions a certain amount of pre-co-operative education is required.

The Education of the Members

Co-operative education does not end with the establishment of a co-operative; on the contrary, it is then that the true co-operative training begins. And it will last as long as the society continues its business. A co-operative organization, which is inspired by the true principles of co-operation and even is wisely administered, will fail if its members do not understand the essence of the movement or have not acquired the true spirit of co-operation. A co-operative is worth what its members are worth. Its efficiency depends mainly on the participation of the members in the common activities. But this participation will be possible only if the co-operators know and

practice the co-operative principles. Any one desirous to join the movement should be ready to follow its rules and to accept its philosophy. This will be possible only in societies where co-operative education is imparted to all members. Today this aspect of co-operative life is often neglected. The economic and commercial aspects of the co-operative institution are over-emphasized. Yet the dream of all co-operative educators is that the co-operative may be a means not only for the economic progress of the people but also and principally for their moral elevation.

A good method of co-operative education is the group discussion. It is not costly. It consists in an organised meeting of several members to review problems of common interest. At this meeting they may simply exchange information, plan new activities, arrive at a decision, organise propaganda or even study the theory of co-operation. This exchange of views and opinions will benefit all those present. But since education produces its fruits only in the measure in which the mind, the heart and the will react to some external data,

it is necessary that each member present at the meeting should be interested in the discussion and should take part in it. For this purpose the discussion should be friendly and sincere. Another method of training is the active participation of the members in the activities of the society. Nowadays it is easy to forget social responsibilities and to act egoistically in all spheres of life. There is danger for the co-operators to consider the co-operative activities from an individualistic point of view. Their participation in the activities of the society will correct their error and teach them their rights and duties as members and the true spirit of co-operation.

The Officials of the Co-operative

Education is particularly important for those members who are chosen to control and direct the society's activities. Co-operation requires that they should be experts. An interesting feature of co-operative organizations is their power to develop in their members a sense of responsibility; co-operation has created experts in its ranks for the benefit of society at

large. It has trained some of its members in the technical aspects of modern administration and business organization.

The officials should excel the other members in knowledge and social virtues and should miss no opportunity to perfect their social, economic and technical formation. They should be competent, honest and ready to sacrifice part of their time in the activities of the co-operative. The administration of a co-operative is not an easy task. They should be always ready to render an account of their administration to their co-members in a General Meeting. They should be courageous. Their job is frequently unpleasant, always difficult and does not allow time for rest. They will have to face problems of organization at the beginning of their society; and later on problems of consolidation and expansion. They are responsible for the general policy of their organization. In a word, theirs is a life of dedication to the service of their fellow-men. Often the importance of the training of co-operative officials is not sufficiently emphasized.

But the officials are not only responsible for their own training but also for the training of the other members. They should be the principal agents for the education of the members. They should see that the other members exercise their rights and duties and should help them in the performance of their co-operative activities. It is difficult for officials, especially after having held office for a long period of time, not to adopt a kind of patronising attitude, neither trusting the members nor consulting them with the excuse that they lack the knowledge and experience necessary to take efficient decisions. Hard pressed by work the officials at times neglect the education of their co-members. Such officials, even if they achieve material success, have failed to fulfil their obligation and are causing harm to the co-operative. They should realise that their job is to see that the activities of their society are known, accepted and even loved by the members and that these take an active part in running the society. They should remind the members of the activities that each one should perform. In a word they should simply explain

to them the nature and the philosophy of co-operation. They should be convinced that the participation of the members, which is essential in a successful co-operative, can be obtained only by means of a positive, concrete programme of education focussed towards action. It is therefore their job to draw a programme for the education of their members.

Where the officials are too burdened with work they may be helped in the work of education by a propagandist, who will be in charge of the members as well as with the spreading of co-operative information in the neighbourhood. Another means for imparting this education is the appointment of a committee of some officials, members or even specialists who will draw a programme and direct the educational work of the co-operative society. The existence of this committee will not dispense the officials from their obligation but will help them in imparting co-operative education. Such a committee should be given certain freedom of action and should be open to the suggestions of the officials and

other members. Such a committee, free from all material pre-occupations, will enjoy leisure and independence to draw up and put into practice a long-term programme that may satisfy the needs of the particular society. When there are different co-operatives in a town, all of them can contribute to the appointment of such a committee. In short this committee should be adapted to the means and circumstances of every society.

Co-operative Propaganda

Up to now we have dealt with the internal aspects of co-operative education, viz. the training of members and officials. But if co-operation is to reach the common man there is need for co-operative propaganda. All those who are convinced of the value of co-operation should join hands in the work of spreading the co-operative doctrine. The co-operative societies should also provide a para-co-operative education. They should influence the non-members of their localities. Their aim is not the benefit of their members only but the benefit of the masses. The task of spreading co-operative information should be undertaken

by other institutions as universities, technical and professional institutes, secondary and even primary schools, training colleges, labour organizations, groups of Catholic Action; public and private institutions which are interested in the welfare of the common people. These institutions will not be obliged to start co-operative societies, not even to prepare future co-operators, but they should create a favourable atmosphere for the development of the co-operative movement. No means of propaganda should be excluded: co-operative press and local newspapers, radio, film-shows, discussion groups, study-circles, lectures, correspondence courses, special courses adapted to local needs, visits to co-operative institutions, study tours and field work.

Co-operative Education of the Youth

While dealing with co-operative education we should not forget our children and youngmen. Emmy Etinschaffner has pointed out that co-operators are not born but made. Co-operative education does not forget the future. "We are the present" the author has written, "the

future belongs to those who will follow us: it is the property of the youth. "What will it profit us, therefore, to start perfect co-operative organizations if we do not convince our youngsters of their advantages?" "If the youth is with us, we are masters of the future; if they are against us, they are strong enough today to destroy such a wonderful work." Co-operative officials and educators cannot neglect the importance of these affirmations. If we want to have co-operators in the future we have to train them, to prepare them, to educate them. The school prepares the boy of today for his individual, familial and social life of to-morrow. Co-operation is one of the most important aspects of social life. The school, therefore, should undertake a part of the programme of co-operative education. In it there should be co-operatives run by the students under the guidance of their masters. Such co-operatives with their economic activities and moral principles will educate the boy in the co-operative principles. We shall not mention here the different school activities that can be organised in a co-operative manner. It will de-

pend on the circumstances and type of the school and the master should be in a position to determine them. The co-operative education imparted in the school should be completed, or at least not counteracted, in the family and in other institutions open to our youngmen. The need for a co-operative education of our youth is to be emphasized.

It has been suggested that a central organization should be created that could direct the work of co-operative education of the youth. Such an organization should bring

together masters and professors and those other persons entrusted with the education of youth. It should also invite specialists in pedagogy and co-operation. This organization would prepare didactic programmes adapted to the different standards and types of schools; it would suggest co-operative activities that could be easily put into practice in schools; it would draw the rules for school co-operatives and prepare trained masters in co-operation that could control the co-operative education of youth.

J. Fabrat

BOOK REVIEWS

INDIA TODAY. By Frank Moraes. The Macmillan Company, 248 pp.
(Rs. 7.50, paper.)

No one doubts any longer that what happens in India will have great significance for future events in Asia, and throughout the world. As someone has expressed it, if India fails our lives will never be the same. This book is a good introduction to what is happening in India today. Mr. Moraes, who is editor-in-chief of the *Express* group of newspapers published in four Indian cities, is a perceptive journalist with many years of experience in newspaper work in India. Through his *Biography of Nehru* and "Revolt in Tibet" he is already well-known, not only in India but throughout the West. The present book undertakes to analyse events in contemporary India with main emphasis on the political scene. This in itself is something of an event since most writing about India today deals with the country's economic plans and problems. The political emphasis is well placed. Economic development in itself does not guarantee the preservation of freedom and democratic values. Economics is of crucial importance for the newly independent countries of Asia and Africa, including India,

but in the last analysis their problem is a political one.

Mr. Moraes begins with four brief historical chapters because history, even ancient history, is important for an understanding of what is going on in India — (a few weeks ago the Chief Minister of Andhra reminded a neighbouring State, with whom he is embroiled in a dispute, of the military glory of the Andhra people in the 14th and 15th centuries). He then launches into his main theme, "India today," and the remaining chapters discuss Indian politics, the economic picture, Communism and its short-lived triumph in Kerala and India's foreign policy. The final chapter indulges in India's favourite guessing-game, "After Nehru, Who" (or what), and in the course of this discussion the author offers some fascinating thumb-nail character sketches of India's leading political personalities. Moraes' personal hope that Nehru will be followed by a leadership combination made up of Jayaprakash Narayan, Asoka Mehta and Acharya Kripalani in alliance with Vinoba Bhave seems to have been

weakened by Kripalani's recent resignation from the Praja Socialist Party.

A great deal of space is devoted to what the author calls India's "new class", the politicals who were trained by Gandhi to be servants of the country but who "jettisoned the Mahatma's ideas at his death" and have now become "masters of the country" preoccupied with "the business of government and the perquisites of power." One gets the impression that India's office-holders without exception are grasping venal men, living in the style of the old-time Maharajas. To this reviewer the picture seems greatly overdrawn and the comparison with Djilas' *New Class* more than a little strained. In particular, it is doubtful that the "Congress monopolists of administration", as Moraes calls them, are growing stronger as the Congress Party grows increasingly weaker. The near-panic among Congressmen when Nehru spoke of resigning a few years ago is an indication of

how insecure they feel their hold on the country to be.

This book should be read by anyone interested in what is happening in India at the present time. Mr. Moraes writes with refreshing frankness sparing neither his country, his countrymen nor their cherished beliefs about themselves. But his criticisms are never merely negative. Many of the views and statements expressed are controversial, but a non-controversial book about India would hardly be worth reading. India in mid-twentieth century is an exceedingly complex phenomenon and things are in a great state of flux, especially the political situation. Mr. Moraes' book will help the interested observer get his bearings. Readers who are seriously interested in India's political future should follow up with Selig Harrison's *"India: the Most Dangerous Decades."* (Princeton University Press, 1960.)

J. Berna

TALES OF GONDAVANA. By *Stephan Fuchs*. Published by Nandi Books, Dhawale Popular. pp. 120; price Re. 1-00.

Bhumias and Gonds are two primitive tribes of Godavana, the 'Forest of the Gonds', in Madhya Pradesh. In 'Tales of Gondavana' Dr. Stephan Fuchs has gathered some of the interesting myths prevalent among these

tribes. The folk-lore of these jungle tribes are charmingly presented in these unadorned tales. India is a land of 'many faces', and Hindu India is not the whole of India. Though considerably influenced by the surrounding

Hindu milieu, affected by Hindu thought and civilisation, the tribals still remain a distinct people. They have two traditions and a culture of their own, no matter how uncouth it may appear to our eyes long accustomed to the light of technology and modern science. One who wants to know the whole of India cannot ignore the jungle folk of Gondavana and other tribal areas.

The twenty-one tales in this collection are grouped under six heads:

- 1) Myths of Origin.
- 2) The Nether-World.
- 3) Clan Myths.
- 4) The Soul.
- 5) Witchcraft.
- 6) Stories.

The myths of origin have much in common with the first chapters of Genesis and some of the Middle Eastern myths concerning the creation of the world. The notion of a Supreme Being, the creation of the first man and woman, their sense of shame — all this is reminiscent of the Scriptural narrative of creation. But these tales of Gondavana must certainly have been influenced by the Hindu myths prevalent in the

neighbourhood. The story of the Pandavas and the story of Rama and Sita are somehow incorporated into these myths. These elements can only be later accretions. Perhaps patient research will reveal the really primitive portions of these stories and throw light on the early beliefs and practices of the tribal people.

The stories clearly depict the world in which the tribals move. Their concern over the fertility of the earth; their instinctive fear of serpents; the magician; the possessed; the orgiastic ceremonies connected with marriage and other festivals — all these seek a rationalisation and find an expression in these stories.

Dr. Fuchs has presented the tales as they are told even now among the Gonds and Bhumias. He has made no attempt at 'polishing' them. So much the better. The charm and poetry of the folklore is likely to be lost in an effort to produce 'Literature' or write 'chiselled prose'.

To those who wish to delve deep into the riches of tribal India 'Tales from Gondavana' should be recommended.

THE REVOLT IN TIBET, by *Frank Moraes*. The Macmillan Company, New York, 1960. 223 pp. \$ 3.95.

Mr. Moraes presents us with the well-documented, tragic history of Tibet's long-drawn struggle for independence from China.

His main thesis is expressed in the following words:

"The contention that in assessing Tibet's political status only

the views of China should be taken into account is manifestly unfair to the Tibetans, whose own point of view cannot be brusquely brushed aside. For considerable stretches of their history — the last, for forty years from 1911 to 1951 — they have remained aloof from the Chinese claim to overlordship and have functioned as an independent government." (p. 39).

He is highly critical of the Nehru government's attitude towards Tibet: "The Tibetan tragedy has high-lighted as nothing else has done the inherent contradictions in India's foreign policy. On principle India's policy is the right policy for India and for the newly independent countries of Asia, provided neutrality and non-alignment is positive and not "on one side." India cannot consistently condemn Communist China for her oppression in Tibet and sponsor her membership for the United Nations.... If Indian condemnation of the Western action in Suez was justified, as it undoubtedly was, and did not lead to any intensification of the hot war, why make the excuse that India's restrained criticism of China's action on Tibet was inspired by a desire to do nothing to aggravate an inflammable situation? It is unconvincing" (pp. 197-198).

And further: "Tibet's tragedy underlines many lessons for Asia and the world, revealing at once the strength and weakness of the Communist doctrine and system. There can be neither compromise nor co-existence with Communism". (p. 219)

The author holds that India should take up the case of Tibet at the U.N.O. (p. 221). He believes that Russia is not at all anxious that India should go Communist too quickly, "for otherwise Moscow, checkmated in Europe, would be faced with the great land mass of India and China backed up by their tremendous populations. It follows that if China secured the mastery of Asia, and Russia was predominant in Europe, the next head-on collision would be between the two of them". (p. 221).

Mr. Moraes further shows that the main danger potential in Asia today is with the Overseas Chinese (pp. 214-217).

A well-written and convincing book, one which makes one think. It would have further gained in clarity if the chronological order of events had more constantly been adhered to.

J. M.

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